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The Living Church Quarterly gives for Easter Even the following colors: Violet for Matins, white at Holy Communion and at Evensong. This is the order for colors and services according to Western use, including the ancient English.

WHETHER priests are to be called "Father" in the Anglican Communion is being discussed in England. Academic discussion, however, will not settle this question, but popular feeling. If priests treat their people in a fatherly way, the people will use the word which properly describes the relationship. Even among Protestants it is not unknown that a beloved minister is called father. We are not concerned to push the use of the word father, but we welcome its revival as an indication that pastoral relations are what they ought to be.

THE rector of Calvary Church, for the glory of God and the good of souls, has provided the following number of masses during the Lenten season: Two on Ash Wednesday, three on each Sunday, two on Lady Day, two on each Thursday, and two on each day in Holy Week (except Good Friday); on Good Friday five services, of which the modern service of the Three Hours, is one. We are glad to see that the Holy Sacrifice is used so frequently in preparation for the Easter Communion. How different this all is from the usages of the parish when Bishop Coxe was rector, and monthly Communion the rule.

CAPTAIN A. F. Mahan, U. S. N., was one of the lay speakers at the noon-day Lenten services in the Church of the Holy Trinity, on the Heights, in Brooklyn. Some of the words of this devout layman are as strong doctrinally as the rector of the Church of the Holy Trinity could have used himself. Among other utterances, he said:

"Let me briefly say—to define my position at once clearly—that my experience of life is that of one who has based his practice upon the full intellectual acceptance of the Christian faith as explicitly set forth in the historic creeds—the Apostles' and the Nicene creeds. In those and in the Word of God I have found, and find, not merely comfort and strength, but intense intellectual satisfaction."

DURING the past year twenty-one ministers of the different denominations have come into the Church, seeking Episcopal sanction for their labors. Of the twenty-one there were nine Methodists, five Presbyterians, three Congregationalists, two Roman priests, one reformed Episcopalian, and one Swedenborgian.

MONTH'S mind masses for the repose of the

souls of the officers and men who lost their lives by the destruction of the United States battleship *Maine*, were said in several New York churches, on Tuesday, March 15th. At the Church of St. Mary the Virgin the solemn mass of requiem was sung by the clergy of the parish, the Rev. Fr. Brown, celebrant; the Rev. Fr. Staunton, deacon; and the Rev. Fr. Upjohn, sub-deacon. The altar was vested in black, and the vestments of the ministers were of the same color. The visiting clergy were in cassocks and surplices. The service was under the auspices of the parish branch of the Guild of All Souls, a devotional society, whose object is intercession for the dead. The music was that which is usual at a requiem mass. As a recessional the choir sang the National hymn, "Our fathers' God! to Thee, author of Liberty, to Thee we sing." As a postlude the organist played "The Star Spangled Banner." Among the clergy present were the Rev. H. B. Bryan, canon of Garden City Cathedral; the Rev. Sylvester D. Boorum, chaplain at the Navy Yard; the Rev. E. B. Stockton, the Rev. J. M. Neesen, a priest from Syria, and the Rev. G. L. Wallis. Among those representing the Navy was Commander J. M. Miller, in full uniform. The church was filled.

UNDER the presence of the popular recognition of the Catholicity of the Anglican Church, the Roman papers are one after another coming out squarely for the use of their distinctive title, *Roman Catholic*. *The Providence Visitor*, one of the latest Roman papers to speak its mind on this matter, in the course of an article on the subject, says:

"The point is especially emphasized by the fact that the High Church branch of the Church of England has lately put in a claim to the word Catholic, and now delights speaking of the Catholic Church when meaning anything but the Roman Catholic Church.

"Roman in the title Roman Catholic lays less emphasis on the geographical situation of the city of Rome than it does on the unity of faith and worship and government of which Rome is a symbol. It is a synonym of unity. It calls up to mind the Roman See—the See of the Head of the Church—whenever it is mentioned, and at a time when sectarianism is rampant, when divisions are taking place everywhere, it seems to be a particularly desirable name whereby to describe that venerable Mother Church which has an eye for the wide world."

But the *Providence Visitor* should remember that the Mother Church was the Church of Jerusalem, and the Head of the Church is Christ, and no other. Meanwhile we are encouraged by the good results, and we will continue to call ourselves Catholics.

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

(For additional Services in Lent, see below.)

Sundays—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45. Vespers, 4.

Daily—Low Mass, 7:30 and 8; Matins, 9 a. m.; Vespers, 5 p. m.

Holy Days—Additional Low Mass, 6:30 and 9:30 a. m.

Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4:30 to 5:30, and 7:30 to 9 p. m.; at other times by appointment. Special hours before feasts announced in Kalendar.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

The Church is open daily from 7:30 a. m. to 5:30 p. m. The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.

The Church is No. 139 W. 46th St.

The Mission House, No. 133 W. 46th St.

The Clergy House, No. 145 W. 46th St.

The Rectory, No. 144 W. 47th St.

KALENDAR FOR APRIL.

- 1 Fr. Confessions, 2:30 to 4:15 p. m. Instruction, 4:15 p. m. Stations, 8 p. m.
- 2 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 3 S. **Palm Sunday.** *St. Richard, Bp.* Holy Week. Blessing of Palms, 10:30 a. m.
- 4 Mo. **In Holy Week.** *St. Ambrose, Bp.* Masses, 6:30, 7:30, 8 and 9:30 a. m. Matins, 9 a. m. Vespers, 5 p. m. Stations, 8 p. m.
- 5 Tu. **In Holy Week.**
- 6 We. **In Holy Week.**
- 7 Th. **Maundy Thursday.** Matins, 7 a. m. Solemn Mass (General Communion), 7:30 a. m. Vespers, 3 p. m. Stations, 8 p. m. Confessions, 10 to 12 a. m., 4 to 5:30, and 7:30 to 9 p. m.
- 8 Fr. **Good Friday.** *Solemn Fast.* Stations, 8:30 a. m. Matins, 9:30 a. m. Mass of the Presanctified, 10:15 a. m. Three Hours, 12 m. Vespers, 5 p. m. Confessions, 12 to 5, and 7:30 to 9 p. m.
- 9 Sa. **Easter Even.** Matins, 9 a. m., followed by Ante Communion. Blessing of Paschal Candle, 11 a. m. Solemn Mass, 12 m. Vespers, 1 p. m. Confessions, 3 to 5, and 7:30 to 9 p. m.
- 10 S. **Easter Day.** Masses, 6, 7, 8, 9 and 10:45 a. m. Solemn Procession before High Mass.
- 11 Mo. **In Easter Week.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 12 Tu. **In Easter Week.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 13 We. *In Octave.* Masses, 7:30, 8 and 9:30 a. m. (St. Mary's Guild.)
- 14 Th. *In Octave.* Masses, 7:30, 8 (C. B. S.), and 9:30 a. m.
- 15 Fr. *In Octave.* **Abstinence.** Masses, 7:30, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 16 Sa. *In Octave.* Masses, 7:30, 8 and 9:30 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 17 S. **Low Sunday.** *Octave.* Masses, 7:30, 9 and 10:45 a. m. Solemn Procession before High Mass.
- 18 Mo. Requiem Mass, 8 a. m.
- 19 Tu. *St. Alphege, Abp.*
- 20 We. Additional Mass, 9:30 a. m.
- 21 Th. Confirmation Class, 4 and 8 p. m.
- 22 Fr. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 23 Sa. *St. George, M.* Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.
- 24 S. **Second after Easter.**
- 25 Mo. **St. Mark, Evang.** Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 26 Tu.
- 27 We. Additional Mass, 9:30 a. m.
- 28 Th. Confirmation Class, 4 and 8 p. m.
- 29 Fr. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions after Vespers.
- 30 Sa. Bona Mors Monthly Mass, 8 a. m. Confessions, 4:30 to 5:30, and 7:30 to 9 p. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.—For the Children, 9 a. m., weekly.
- Monday.—G. A. S., 8 a. m., first in month. Requiem 8 a. m., other Mondays.
- Wednesday.—St. Mary's Guild, 9:30 a. m., first in month.
- Thursday.—C. B. S., 8 a. m. Nearest middle of month.
- Saturday.—O. V. B. V. M., 8 a. m., first in month. In Mission House other Saturdays.
- Bona Mors, 8 a. m., last in month.

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

- Sunday.—Singing School, 10 a. m., weekly. Sunday School, Lessons, 2:30 p. m., weekly. Guild of All Souls, after Vespers; before first Monday in month. St. John's Guild, 8 p. m., after First Sunday.
- Monday.—St. George's, 7:45 p. m. weekly.
- Tuesday.—Men's Guild, 7:45 p. m. weekly. Sons of St. Sebastian, second in month. League of St. Lawrence, as called.
- Wednesday.—St. Mary's Guild, 10 a. m., first in month. Guild of St. Mary of the Cross, 8 p. m., weekly. Guild of St. Alban the Martyr, 8 p. m.
- Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly. St. Joseph's Guild, 7:30 p. m., weekly.
- Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly. Bona Mors Society, after Vespers, before last Saturday in month.
- Saturday.—Industrial School, 10 a. m., weekly.

ORDER OF MUSIC.

Palm Sunday, April 3d.

SOLEMN PROCESSION AND HIGH MASS.

Processional Hymn, "Come, faithful people,"	Sullivan
Hymn 98	Teschner
Introit, "Les Rameaux,"	Faure
Mass from "The Holy Supper of the Apostles,"	Wagner
Sequence, Hymn 108	Miller
Offertory Anthem from "Stabat Mater,"	Rossini
Hymn of Adoration, 322	Monk
Post-Communion, Hymn 184	Redhead
Hymn 109	Dykes

VESPERS.

Hymn 200	Handel
Psalms 32, 130, 121, (Sixth Selection)	Roura
Magnificat	Wagner
Nunc Dimittis	Gregorian
Vesper Hymn 96, (Vexilla Regis)	Schubert
Anthem from "Stabat Mater,"	Rossini
Miserere (Psalm 51)	Stainer
Hymn 250	Beethoven

Easter Day and Low Sunday, April 10th and 17th.

SOLEMN PROCESSION AND HIGH MASS.

Hymns in Procession, 136, 175, 140, 132	Ambrose Thomas
Messe Solennelle	Gumbert
Sequence, Hymn 502	Geo. B. Prentice
Offertory Anthem, "Easter Dawn,"	Dykes
Hymn of Adoration, 555	Geo. B. Prentice
P st-Communion Hymn	Palestrina
Hymn 135	

SOLEMN VESPERS.

Hymn 125	Richards
Proper Psalms, 173, 114, 118 and Gloria Patri	Geo. B. Prentice
Magnificat and Nunc Dimittis	Lambillotte
Hymn 134	Worgan
Anthem from "Hymn of Praise,"	Mendelssohn
Hymn 500	Geo. B. Prentice
Hymn 131	Thomas M. Prentice

Second Sunday after Easter, April 24th.

HIGH MASS.

Mass No. 2	Mizart
Sequence, Hymn 334	Pleyel
Offertory Anthem, "He shall feed His flock," (The Messiah)	Handel
Hymn of Adoration, 555	Dykes
Post-Communion, Hymn 127	Thayer
Hymn 197	Baker

FIRST VESPERS—ST. MARK.

Hymn 434	Monk
Psalms 148, 140, 150 (Twentieth Selection)	Gounod
Magnificat and Nunc Dimittis	Generali
Vesper Hymn, 126	Mendelssohn
Anthem, "Lovely appear," (The Redemption)	Gounod
Hymn 428	Stainer
Hymn 235	Monk

THE PARISH.

THE hours for Confessions before Easter are announced in the Kalendar. The Rector will be in the church for confessions on Maundy Thursday, the curates on Good Friday and Easter Even.

CLASSES for Confirmation are held on Thursdays; afternoons at 4 o'clock, evenings at 8 o'clock.

The Confirmation Classes will not meet on the Thursdays in Holy Week and Easter Week.

THE Bishop has appointed Tuesday, May 3rd, as the day for his annual visitation to this Parish for Confirmation.

A MOTHER Goose Entertainment, for the benefit of the Summer Home, at Northport, L. I., will be held in St. Joseph's Hall, on Tuesday afternoon, April 19th, at three o'clock.

As this is a charity which must appeal to all, it is earnestly hoped that the members of the Parish will do their share towards making the entertainment a success, by purchasing tickets themselves and by interesting their friends.

The price of admission is fifty cents. Children under twelve years of age, twenty-five cents.

Tickets can be obtained at the Mission House, and from the Sexton.

ON Wednesday night, May 11th, in St. Joseph's Hall, will be presented for the benefit of the Fresh Air Fund, two plays: "The Nettle," a comedietta in one scene, by Ernest Warren; to be followed by "Ruth's Romance," a Summer Evening's Sketch, by Fred W. Broughton. Characters by Miss Alice Cleather, Mr. Gordon Cleather, and Mr. Walker Marcus Dennett. Tickets, \$1, to be had of the sexton.

A CORRESPONDENCE of a somewhat antiquarian nature and yet with present application is pursuing its course in the *Church Times* with reference to the legitimacy of the title "father" as assumed by certain of our clergy. It seems to be proved that this title in mediæval times was not arrogated by either the secular clergy or by the monks or "regulars," which latter were properly known as "brothers." The current title was "sir," which corresponded to our "reverend," and which is retained in the French use of *mon-sieur* as applied to the secular clergy. It can well be objected to the present vogue of "father" that it is out of place to apply the name to monks who have no fixed cure of souls, and not to parochial clergy. In early Christian usage the title is well known in *papa* the title of Greek clergy, whence the Roman Pontiff derives his popular name, and in *abbot* which, however, designates merely the head of a monastery. Probably as far as Catholic usage goes, our address of a bishop as "Father in God" has the oldest pedigree. The gravity of the subject, however, is somewhat relieved by the canon of distinction which is to be applied, viz: "Married clergy are not to be called fathers." This adage is an easy one to remember. Its Hibernicism may be due to the fact that the "fathering" of the clergy seemed to have entered into England through the influence of Irish Roman Catholics.—*Church Standard*.

NEW CHURCH FUND.

SUGGESTIONS FOR GIFTS TO COVER DEFICIENCY IN THE OLD DEBT OF THE PARISH.

St. Joseph's Hall.....	\$15.00
St. Elizabeth's Chapel.....	3.00
Confessional.....	50
Confessional.....	50
Organ in St. Joseph's Hall.....	80
Carving Capitals of Columns, 19, 20, 21, 22, each.....	10

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1897, or in special cases, in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

Subscribed (to May 1) for New Reredos.....	\$1,205 58
Wrought-Iron Grille around the Chancel.....	\$1,800 00
Calvary under Rose Window (exterior).....	\$2,400 00
Tympanum, upper panel.....	600 00
" middle.....	600 00
" lower.....	1,000 00
Statue of St. George and the Dragon (subscribed)	
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House....	700 00

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- No. 16.—PALM SUNDAY PROCESSIONAL HYMN. Sullivan. Words and music. For distribution in the congregation. 50 cts. per 100.
- No. 17.—CONFIRMATION. The hymn, *Come, Holy Ghost*, and *The Order of Confirmation* from the Prayer Book. pp. 4. \$1 per 100.

Sample set, post-paid, 25 cents. Price per 100, as above. If ordered by mail add 5 cents postage for each 100 copies ordered. Stamps taken.

Address THE LEAGUE OF ST. LAWRENCE,
No. 145 West 46th Street New York.

The following will also be sent by THE LEAGUE OF ST. LAWRENCE upon receipt of price:

RESPONSE OF THE ARCHBISHOPS OF ENGLAND to the Apostolic Letter of Pope Leo XIII. on Anglican Ordinations. English and Latin Text. pp. 64. Price, 5 cents.

THE Rev. Francis S. Borton, a missionary in Pueblo, Mexico, says, in the *The Christian Endeavor World*, that he recently saw the following notice in a Roman Catholic Church in Mexico:

"Raffle for Souls—At the last Raffle for Souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory:

"Ticket 841—The soul of the lawyer James Vasvuey is released from Purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow Francisca de Parras is forever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer, on January 1, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1. To be had of the father in charge. Will you, for the poor sum of \$1, leave your loved ones burn in Purgatory for ages?"

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:
ENTERED AS SECOND CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER.
HATH HE HID ME ☐ AND SAID UNTO ME THOU ART MY SERV-
VANT O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, APRIL, 1898.

LIKE GOD.

IF we would be "like Him" in glory, we must in our degree be "like Him" here by grace. If we would have His Image for ever, we must bear even now the Image of the Heavenly, after which, by His mercy, we have been renewed; if we would behold Him in bliss, our heart must be made pure here, that by faith it may here see, Whom by the eye of the body it sees not.

As to Him, so to us, if we are His, the grave is the vestibule to glory. "The tokens of decay are the cock-crowing to the Resurrection." "We shall be like Him, for we shall see Him as He is." Picture to yourself then, as ye may, the glory of His Glorified Body. Picture It to yourselves, a Body, yet with such glory as eye could not look upon. View It, transparent with Divine Light, arrayed with Divine Beauty, looking sweetly upon thee with Divine Loveliness, Majestic with Divine Glory, Intelligent with Divine Wisdom, Tender with Divine Compassion and Love Itself, for God is Love: such, in thy measure, mayest thou be, if thou wilt; such may be those whom thou lovest."—*Dr. Pusey.*

HOLY WEEK SERVICES IN ENGLAND.

ON Palm Sunday last, at St. Michael's Church, North Kensington, England, Prebendary Denison, the Vicar, celebrated the High Mass after the Blessing of the Palms. The chief feature of the service was the ceremonial singing of the long Gospel, or "the Passion," by the Rev. James Bullock, the choir taking all the conversational portions. The effect was very devotional. There was, very wisely, no sermon, but yet another Gospel—the greater part of that for Easter Even—was read. The correspondent from whom *The Church Review* gets its account of the service says:—"I congratulate Prebendary Denison on a service which in a few years, I anticipate, will be very generally adopted."

In Liverpool, at St. Catherine's Church, most of the ancient and edifying ceremonies of Holy Week were duly observed—the stately procession with palms on Palm Sunday before the *Missa Solemnis*, and their solemn benediction and distribution, the Washing of the Altar on Maundy

Thursday, and on Easter Eve the Solemn Blessing of the New Fire and the Benediction of the Paschal Candle.

In Plymouth, in different churches, *Tenebrae* the Mass of the Pre-sanctified, and the Devotion of the Three Hours Agony were observed.

At St. Alphege's, Southwark, London, the Reproaches were solemnly sung and the great crucifix which belongs to this church venerated.

At Hastings, All Souls', on Good Friday, after the Reproaches, the crosses were unveiled according to Western usage.

At All Saints, Southend, on Palm Sunday there was the usual benediction and distribution of palms with procession; Monday evening the Stations; Tuesday evening Stainer's "Crucifixion;" Wednesday evening *Tenebrae*. On Maundy Thursday *Missa Cantata* at 7 A. M., followed by stripping of the altars; *Tenebrae* in the evening. On Good Friday at 8 A. M., solemn altar service, including the Reproaches and unveiling of the cross, and the solemn collects; *Tenebrae* in the evening. On Saturday (Easter Even), at 9 A. M., the Paschal Candle was blessed and put in its place, and the First Mass of Easter followed, the bells being rung during the *Gloria*. On Easter Sunday Masses at 7 and 8. *Missa Cantata* at 11. These services were bright and hearty, the ritual carefully and correctly ordered.—*Church Review.*

GEORGE WASHINGTON, CHURCHMAN.

THE Church in the newly discovered continent of America was brought to this country by John Cabot, in 1497, who "planted on the new found lands a large banner with the Holy Cross, in token that he offered the discovery to God." In 1579, the Cross was planted on the Pacific Coast, by Francis Fletcher, priest of the Anglican succession, and chaplain of the "Golden Hind," under Sir Francis Drake. The Roman Church was first brought to the Atlantic coast of our continent in 1512, and the first Roman Catholic mission on our Pacific coast was founded in 1768. So the Anglican Church antedated the Roman both in the East and West of our country.

With the development of a national life began at once the development of the American Church. And while it is true that at the Revolution the great bulk of the Anglican clergy were adherent to the cause of England, still the patriot cause numbers many devoted names, both of Anglican priests and laymen. Of the 55 actual signers of the Declaration of Independence, 34 were churchmen. The resolution in the Continental Congress, declaring the 13 colonies free and independent, was made by a churchman. The author of the Declaration was himself a vestryman of the church in Virginia. Two-thirds of the framers of the Constitution were churchmen. The first President of Congress was a member of the Church. Patrick Henry, so identified with the principles of the Revolution, was a churchman. The first response to the Declaration was made by the united parishes of Christ Church and St. Peter's, Philadelphia, on the evening of July 4th, 1776, when the Prayer Book was altered to suit the new conditions of civil life. And to crown the list of those mentioned, and the far greater list of those who might be mentioned if time allowed, is the name of our great general and first President, the "Father of his Country," George Washington.

George Washington came of old Church parentage. His mother's family were churchmen. They gave the land on which Christ Church, Winchester, Va., was built. On his father's side, the family stretches back to the old Catholic, Wm. de Hertbrun, a Norman knight, who settled at Wessington, Northumberland, under William the Conqueror. Washington's great-great-grandfather was James Washington, who was attached to the person of King Charles of England, when he sued for the hand of the Spanish Infanta, in 1621. He was slain in Charles' cause at Pontefract. His son, Sir Henry Washington was Governor of Worcester, and its able defender for three months against the fanatical Puritan troops, who, under the "authority" of a Revolutionary Council, were hunting their king to a martyr's death.

In 1623, James Howell, Charles' friend and follower, wrote this :

"Mr. Washington the Prince his Page is lately dead of a Calenture, and I was at his burial behind my lord of Bristol's house, under a fig-tree." This was John Washington, a brother of George Washington's great-grandfather. The latter was compelled by his well-known devotion for Charles Stuart to emigrate to America during Oliver Cromwell's so called protectorate, and settled in Virginia, on the land where George was born. The latter's father and grandfather, Augustine and Lawrence Washington, were also both devout and earnest churchmen.

George Washington was born in Pope's Creek, Washington Parish, Westmoreland County, Va., Feb. 22d, 1732. A record of his baptism on April 3d, 1732, is preserved in the old family Bible. He was taught his rudiments by a Mr. Hobby, an eccentric character at Westmoreland, who united the functions of schoolmaster, sexton and undertaker. It is related that after the Revolution, Hobby often boasted, speaking of the then President, "It was I who laid the foundation of his greatness!" In those early years he attended the Church at Pope's Creek where his attendance was habitual.

The earliest autograph of Washington is found in a book of sermons by the Bishop of Exeter. He was then 8 or 9 years old. The presence of his autograph in such a book at such an age is characteristic of Washington. It was not long after this that he wrote out a copious set of rules for daily conduct, which are still preserved, and give some idea of that good sense and tact of the man which distinguished him in after life.

George stayed at Pope's Creek till after his father's death in 1744. The family then went to Pohick, where George straightway fell in love with a certain small maiden of his own age, and took to writing love poems which he describes himself as "plaintive breathings for the relief of his poor restless heart." The years of his later youth were spent at Pohick. In 1760, he was the most respected young man in those parts, and held the position of vestryman of two churches, those of Truro and Fairfax. At that time he married (17 Jan., 1759). During the earlier years of his married life he attended Pohick Church, seven miles from Mount Vernon, more frequently than any other. The first church of that name was a frame building. In 1764 it became so dilapidated that a new church was required. In the erection of this, Washington took a prominent part. He not only chose the site of the new church, but

himself drew the ground plan and elevation of the building.

The first priest of Pohick new church was the Rev. Lee Massey, a companion of Washington from his youth. It was at Washington's personal solicitation that he had entered the priesthood. Washington rented a pew at this church, which was still standing in 1870. General Lee often occupied his pew with him. But the latter seems to have been a backslider, for in his will he afterwards strictly charged his executors, saying: "I desire most earnestly that I be not buried in any church or churchyard, nor within a mile of any Presbyterian or Anabaptist meeting house. For since I have kept so much bad company while living, I do not choose to continue it when dead." It was often the custom at that time for people to bury their deceased in the front lawn, and Lee was doubtless so buried, in accordance with the terms of his will.

In 1774, the house of burgesses appointed June 1st as a day of fasting and prayer. The following brief entry is found in Washington's diary :

"June 1, Wed. Went to church and fasted all day."

It is also said that Washington had a deep veneration for the Virgin Mary, and used the sign of the cross in his private devotions.

In 1776, the proceedings on the first day of the first Congress were opened with prayer by Fr. Duché, an Episcopal clergyman, who came "in full canonicals." Bishop White was present and says that Washington was the only member who knelt on that occasion, the rest standing.

A word here about the position which the Episcopal clergy took during the Revolution. "The forcible silencing of prayers for the king in the service, the free use of tar and feathers, and even of the lash, only led many to become, the stouter Tories." It has been claimed that the clergy, being stipendiaries of the English Church, were loyal almost to a man. But there was then no Protestant Episcopal Church. This loyalty was greatest in the Southern States, while those in Virginia and North Carolina were very little governed by their religious associations. In New York the influence of the Episcopalians was powerful against the patriots. Thus the English Church, like all things English, came in the heat of war to be distrusted by many, and our Church suffered from continual misconception. As the head of the country in a dangerous crisis, Washington was judicious. As a statesman he conciliated all influences, and obtained and held the confidence of all bodies. From his diary it is found that on successive Sundays in Philadelphia, he went three times to the Episcopal services, once to the Roman Catholic, once to the Quaker, and once to the Presbyterian. But in conversation with the Presbyterian minister he referred plainly to himself as a communicant of the Church. His religion was eminently of the right kind for a man of affairs under his circumstances. When he opposed importations tending to intemperance, and habits tending to profanity and immorality, he appealed to manliness and patriotism; when he declared against gambling in the army, to motives of discipline; but he had a religious reason for all these positions. Not only do his public and private papers attest the influence of the Church's liturgy upon his language and life, but the fervency and constancy of his devotions have been attested to by many sources, and that he to the end respected his

mother's injunction never to forget his private prayers. Jefferson thus describes him: "A Christian, he was connected with the English Church in the colonies, named, after the foundation of the United States, the Protestant Episcopal Church. Many statesmen of our heroic age were of the same communion, the Church, not papal or despotic, not radical or revolutionary, but constitutional, their constant influence is shown by that greatest of gifts to the people, the United States Constitution."

In 1777, being appointed Commander-in-chief of the Army, Washington issued the following order the day after:

"The General requires and expects all officers and soldiers not engaged in actual duty, to pay punctual attendance on divine service."

Washington saw to it that there was a chaplain to each regiment of the army. He used his influence that these chaplains whenever possible, should be of the Episcopal Church. Believing that faith without works is dead, he lost no opportunity of himself attending divine service. During the war he not infrequently rode ten or twelve miles from camp for this purpose. The rector of the Pohick Church said: "I never knew so regular an attendant on church, and his behavior in the house of God was ever so deeply reverential that it produced the happiest effects upon my congregation." Nor were his private devotions neglected. Colonel Temple says that upon sudden and unexpected visits to his superior he more than once found him upon his knees. His private secretary, after Washington's death, said: "I witnessed incidentally Washington's private devotions both morning and evening." Hosts of other witnesses to the deep devotion of his life are forthcoming, and might be quoted if necessity arose.

Washington's address to Congress, upon resigning his commission at the close of the war, ended with these words:

"I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country into the protection of Almighty God, and those who have the superintendence of them to His holy keeping."

After the Revolution, Washington attended Christ Church at Alexandria, of which he was a vestryman. He was offered a pew in this church free, but refusing, paid the highest price of anyone, saying that he would not make an offering to the Lord of that which cost him nothing. This pew he occupied constantly from 1783 until his death.

The people were less favored then than now with frequent masses and other services. Yet there are several cases on record of Washington receiving the Blessed Sacrament, *e.g.*, at Trinity Church, New York, at St. Paul's, New York, and in 1780 at Morristown, N. J. His usual custom was to receive the Sacrament at his own church, and not elsewhere.

But Washington was not destined to find in private life the rest he always so earnestly desired. For the good of his country he accepted the Presidency in 1788. During his office he owned a pew in Christ Church, Philadelphia, of which Bishop White was the rector.

The President always said grace before meals unless a clergyman was present. In this case he always asked the clergyman to say grace before and after meals.

Washington died December 14th, 1799. His

last words were, "Father of Mercies, take me to Thyself." He lacked the Viaticum, because it was less than twenty-four hours from the time he was seriously attacked until his death. The nearest minister was nine miles away, and there was a heavy snow upon the ground.

Among Washington's books were found twenty-six volumes of sermons. His tastes were very eclectic, and volumes upon almost every subject were found in his library. The only book that was singled out in his will for special mention was his great family Bible. The entry stands as follows: "To the Reverend, now Bryan Lord Fairfax, I give a Bible in three folio volumes, presented to me by the Right Reverend Thomas Wilson, Bishop of Sodor and Man."

Mrs. Washington died May 22, 1802. She received the Viaticum from Dr. Davis, rector of Christ Church, Alexandria.

There is very little written about Washington's church life. At the time when he lived newspapers were not as active as now. And many of those who have written about Washington have reason for desiring to slur over the church side of his character. But even these writers cannot afford entirely to ignore what was so prominent a feature in Washington's life, his churchmanship. And the most secular of biographers cannot afford to forget that George Washington was not only a good Christian, but more, a staunch Episcopalian.

PURITANICAL TEMPERANCE.

OUR Puritan ancestors hardly imagined that water was either a healthful or a sufficient beverage, if we may judge from some paragraphs in their letters and diaries. Governor Bradford bitterly complains of the hardship of having to drink water, as no beer or wine was to be had. In 1629 an appeal was sent to the Home Company for "ministers," a "patent under seale," that their legal status as colonists might be clear and stable; and also they want "vyne planters," wheat, rye, barley, and also "hop rootes." When the answer to this appeal was sent by a ship that was provisioned for three months, it carried "forty five tuns of beere," "two casks of Malega Canarie," "twenty gallons of *aqua vite* (brandy) and for cooking, drinking and all only six tons of water." The Rev. Mr. Higginson, the first minister, in writing back a glowing account of the attractions of the country, said his health had been benefited by the fine air; and he added: "Whereas my stomach could only digest and did require such drinks as were both strong and stale, now I can and doe oftentimes drink New England water verie well."

One Wood wrote in the *New England's Prospect* that the country was well watered, and with a water unlike that to be found in England:

"Not so sharpe, of a fatty substance and of more jetty color. It is thought that there can be no better water in the world, yet dare I not prefer it to good Beere, as some have done. Those that drink it be as healthful, fresh and lustie as they that drink beere."

Those hop roots must have flourished, for as early as 1631 the people of the colony had passed a law for putting drunkards in the stocks, and brewhouses multiplied, and an "ale quart of beere" could be bought for a penny. The manufacture of other drinks developed rapidly. Fifty years later, Judge Sewall names ale, beer, mead,

metheglin, cider, wine, sillabub, claret, sack canary, punch, sack-poset, and black cherry brandy. Everybody drank cider, which was produced on every farm in abundance. Besides these there was "beveridge" and "swizzle" made from molasses and water, and many kinds of beer; but the grand and universal drink was rum. Ships took corn, pork and lumber to the West Indies and brought back raw sugar and molasses, which, once here, were speedily converted into rum. There was a distillery in every inland town, while those on the coast had scores of them. The significant name "kill-divil" was universally given to it, and it was shipped to the African coast in exchange for slaves. "Flip" and "punch" were made and drunk on all imaginable occasions. Laborers would not work at the harvest, nor builders at the trades, without a liberal allowance of rum.

Large quantities of liquor were consumed when a minister was to be ordained, as is witnessed in many of the parish records still extant. The following record is that of the town of Beverly, Mass., at an ordination in 1785:

	£.	s.	d.
30 Bowles Punch before they went to meeting	3	0	0
80 people eating in the morning at 16d.	6	0	0
10 bottles of wine before they went to meeting	1	10	0
68 dinners at 30d.	10	4	0
44 bowles punch while at dinner.	4	8	0
28 bottles wine.	2	14	0
8 bowles brandy.	1	2	0
Cherry rum.	1	10	0
and six people drank tea.	0	0	9

Even at a raising of a meeting house large stores of intoxicants must be laid in. When the meeting house in Medfield, Mass., was raised there was provided four barrels beer, twenty-four gallons West Indian rum, thirty gallons New England rum, thirty-five pounds loaf sugar, twenty-five pounds brown sugar, and 465 lemons. When, a century ago, Gen. Washington was engaging a gardener, it was explicitly stated in the contract that he should have

"Four dollars at Christmas, with which he may be drunk for four days and four nights; two dollars at Easter for the same purpose; two dollars at Whitsuntide, to be drunk for two days; a dram in the morning, and a drink of grog at dinner at noon."

Every tavern displayed many decanters of liquor to be drunk with all meals, free, and the flip-iron was kept constantly heated in the tavern fire; the sideboard of every private family had a various assortment of liquors, and not to ask a caller to drink was a breach of hospitality: in short, temperance sentiment, as we now know it, did not exist.—*The Independent*.

THE PASSING OF THE LITTLE CHURCH.

FIFTY years ago in Philadelphia it was necessary that every man's church should be near his home. The omnibus did not run on Sunday, and the only way one could get to church was to walk there. This fact, doubtless, accounts for what now seems the overplus of churches in certain old parts of the city.

Fifty years ago the church was always open on Sunday, probably Wednesday and possibly Friday evenings. This did not require much coal or gas. The various agencies that now use a parish

house had not been invented, and the house did not exist, hence the rector did not need much assistance and a large item of expense was saved. It did not cost much to live, and \$2,200 was the highest salary paid any rector at that time, and an assistant (they were not called curates then) was an unusual luxury. Times have changed. We need fewer churches, because it is easier to get to them. Distance is no longer much of a factor. We need larger churches, because it costs so much more to carry on the modern ecclesiastical plant.

When, therefore, we see the struggle for existence of some of our small churches, it indicates no decline in Christianity as some have hastily concluded, but rather totally changed conditions. Speaking broadly (of course, there are exceptions to the rule), it is absolutely useless to erect new church plants in a city unless the church building will seat about one thousand people, and the reason is because it is impossible in this age of the world to make a small church self-supporting. The rector must have a good salary, he must have at least one assistant, the music must be good, the church, parish house and rectory must be kept in repair, warmed and lighted nearly every day; and by the time this is all added up it will be found that under ordinary conditions it will take a very large constituency to keep such an establishment going. This is an important point to be kept in mind when starting new enterprises. Fortunately, the truth of the proposition can be demonstrated by any intelligent human being who will take paper and pencil and proceed to figure it out.

It follows as a corollary from what has been said, that the little city church is bound to go—and consolidation is bound to come. It is worth noticing that the times are propitious for consolidations. Fifty, nay, twenty-five years ago, a barrier absolutely insurmountable stood in the way—partisanship. The Low Church and the High Church stood further apart than the Jews and the Samaritans. To-day these terms are but memories of by-gone days. It is a perfectly safe statement to make, that in ninety per cent. of our churches the rendering of the service is practically the same—of course there will always be a small minority of churches where uniformity is at a discount, and fads at a premium, but this does not count for much in the general result. Since these things are so, would it not be the part of wisdom instead of resisting the inevitable to yield to it? or, to change the metaphor, is it not wise to summon the physician while the patient is only indisposed, rather than wait until he is in *articulo mortis*? It has been said that it is impossible to consolidate churches unless the rectorship of one be vacant. The St. Luke's-Epiphany scheme has proved the falsity of this statement. The real trouble is *vis inertiae*. It is better to wear the rector's life out trying to raise the money to make both ends meet at Easter, than to make any change in existing arrangements. It is better to let two churches near together exist separately, each having a deficit at Easter, than to unite them and have no deficit at all, besides a heartier and more enthusiastic church life. Perhaps some day the rector, churchwardens, and vestrymen of some of our not too flourishing parishes, will wake up to the fact that we are witnessing the "passing of the little church," but whether they see it or not, it is none the less a fact.—F. A. L., in *Church Standard*

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